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VOL. IX

SATURDAY, NOVEMBER 13, 1915

No. 6

JUST PUBLISHED

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THE CLASSICAL WEEKLY

Entered as second-class matter November 18, 1907, at the Post Office, New York, N. Y., under the Act of Congress of March 1, 1897

VOL. IX

NEW YORK, NOVEMBER 13, 1915

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QUOTATIONS FROM GREEK LITERATURE IN RECENTLY PUBLISHED INSCRIPTIONS

Probably no lover of Greek literature has failed to be moved by the discovery in Egypt of its treasures of literary papyri. The tiniest fragment of a lost ancient work has for us a value that we cannot estimate. And only less do we esteem the recovery of ancient papyrus texts of works which we now possess: Homer, Hesiod, Herodotus, Thucydides, Euripides, Plato, Demosthenes, or any other. Counting on this interest I have gleaned from another field—that of Greek inscriptions—a few quotations from Homer, Simonides, Euripides, Lucian, and Stobaeus, which, though for the most part mere scraps, ought to be in the possession of a larger circle than that of the professional epigraphists. Since the publication of Michel's *Recueil* and Dittenberger's *Sylloge* some fifteen years ago, no general collections of Greek inscriptions have appeared. And it is from the scattered and inaccessible publications of this period that I have rescued for students of Greek literature the quotations contained in this paper.

The popularity of Homer in Egypt during the first three centuries of the Christian era is well attested by the papyri. Epigraphy offers a concrete instance in the person of a gentleman from upper Egypt, a prominent citizen of Panopolis, who, in erecting a monument to record his own liberality to his fellow-townsmen and his services to the Roman emperor, covered its four faces with quotations from the *Iliad* and the *Odyssey*¹. Single lines from the second and fifth books of the *Iliad* and from the ninth book of the *Odyssey* are written by syllables in vertical columns on either side of ornamental panels. These panels contain reliefs which the verses help to interpret. In one panel are a shield and crossed spears under the bust of a warrior. This is accompanied by the latter half of *Iliad* 5. 31, the first three words being broken away at the left. A sea-horse under a similar bust in the next panel is interpreted by *Od.* 9. 528 *καὶ θη, Ποσειδάων γαίφρονε κισνοχαῖτα*, while beside the third panel, on which the distinguishing feature is an eagle grasping a thunderbolt in its claws, is preserved the first half of *Il.* 2. 412. Below each of the panels, as well, are appropriate hexameter verses. Those on the first and last faces are apparently original with the dedicator; on the second face are five verses from the *Iliad* (15. 187–191); on the third face we find a

line and a half, again, from the *Iliad* (2. 204–205), with additions by the dedicator.

These quotations, dating from not later than the third century A. D., may have been made from memory; but they may with at least equal probability be copied from a text of the period. In either case it is interesting to see how they agree with our MSS tradition.

Disregarding itacism, we find that the vulgate is, with few exceptions, supported throughout. The common reading in *Il.* 5. 31, *τειχεσι πλῆτα*, is on the stone, not the *τειχεσι βλήτα* of Zenodotus, nor the *τειχεσι πλῆτα* of MS D. So in *Il.* 15. 187 the consensus of the best MSS, *τέκετο Πέα*, is upheld with the synzesis of *Πέα* against the various readings of the inferior MSS. The same holds true for *Il.* 2. 205, where Leaf departs from the MSS and our stone to read with Aristarchus and a fifteenth century MS (Harl. b) *ὦι δῶκε* instead of *ὦι ἔδωκε*. In place of *ἀγκυλομήτω*, however, of all the MSS, this line ends on the stone with the nominative *ἀγκυλομήτης*, agreeing with *πῶϊς*. Here the MSS certainly preserve the better text, as it is always Kronos, not Zeus, who is *ἀγκυλομήτης*. Another inferior reading of the inscription appears in the quotation from *Il.* 15. At the end of line 188 it has *ἀνδῶσει*, a new variant for *ἀνδῶσων* of the MSS. Both are possible, but the latter is certainly smoother. Another variant in the same line, not recorded in the editions, is *Ζεὺς ἀγῶ* with crasis for *Ζεὺς καὶ ἀγῶ*. More important than any of these is the reading *Τρεῖς γάρ τε Κρόνου ε(ὶ) μὲν ἀδελφοί*. Practically all the MSS and Aristarchus give not *τε Κρόνου* but *τ' ἐκ Κρόνου*. The former is read by the Syriac Palimpsest of the VI–VII century, a Paris MS (Par. e) of the XIV–XV century, a Leipsic MS (Lips. 1275) of ca. 1300 A. D., and in the scholia from Didymus. The addition of the inscription to this list throws the weight of our two oldest sources, with the exception of Aristarchus, on the side of a reading not generally accepted in our texts.

These same five lines, *Il.* 15. 187 ff., appear with the same reading *ἀνδῶσει* in another inscription from Egypt², known only through a squeeze. It might be conjectured that both monuments were erected by the same man, without the additional fact that in both "*Ἀγριος*" seems to be the name of the dedicator. This may, to be sure, be an adjective and not a proper name. But it is a good Roman name and I see no real objections to

¹Journal of Hellenic Studies 21 (1901), 286–290.

²Archiv für Papyrusforschung 2.94.

interpreting it in the inscription as a name. This squeeze contains two more lines (15. 192-193), seven in all, which may have been on the other stone whose base is now broken away.

These two lines differ from Leaf's text only in the movable of *νεφέλησιν*, which other editors keep. Once more the epigraphical source is in opposition to Zenodotus, who reads *αἰών* for *εὐρόν*.

On this second stone was also a famous line quoted by Demosthenes in his Oration on the Crown (289) from the epitaph for the Athenians who died at Chaeronea:

Μηδὲν ἀμαρτεῖν ἐστί θεῶν καὶ πάντα κατορθοῦν.

This was first written by Simonides as part of his epigram on the heroes of Marathon. Because of the varying traditions, Bergk holds that the original line as composed by Simonides had *θεοῦ* not *θεῶν*, and that this one word was altered when the line was incorporated into the later epitaph. Two of the lesser MSS of Demosthenes do read *θεοῦ*. The inscription supports the best MSS in reading *θεῶν*.

In the light of these quotations Agrius appears to have been a gentleman of considerable culture. We can hardly with courtesy allow *ἀγριοι* to be a descriptive adjective.

To the list of adaptations of the opening of Euripides's *Phoenissae* Greek epigraphy makes one more contribution³. It enjoys the unenviable distinction of producing in that contribution the worst and most unfortunate adaptation of all. For this we are indebted to an architect of Pergamum named Aelius Nikon, who was closely associated, if not of the same family, with Julius Nikodemus-Nikon, the father, as he has been identified, of the famous physician Galen. Aelius wrote a hymn to the Sun in two isopsephistic stanzas, as they are called, in which the sum of the numerical values of the letters in one stanza has to equal the sum of the letters in the other stanza. He took most of his first stanza from the famous address to Helios at the beginning of the *Phoenissae*. He introduces a few changes to suit the occasion; and in so doing spoils the meter, the grammar, and the sense. His version is as follows:

*"Ἥλιε, θαῖς ἱπποισιν εἰλίσσω φλόγα,
ὡς παντελὴ θνητοῖσι τῇ τότε γ' ἡμέρᾳ
ἀκτεῖνας ἐφῆκας, θύμενος Ἥλιον δρόμου
καὶ τὴν ἀπειρον γαῖαν ἥδ' ὄγρου χόσεις
ἀέρα τε καὶ πῦρ ἐν τάξει φερούμενα.*

Divergences from the accepted text are plainly his own arbitrary alterations. The sole textual value of the adaptation lies in the support it gives to the vulgate's *ἐφῆκας* against *ἀφῆκας* of one MS.

Another quotation from the *Phoenissae* is more interesting⁴. It is written on a sherd of red pottery from Egypt now in the British Museum. The numerous mistakes prove it to be a school-boy's dictation-

exercise. The verses preserved on the fragment are 107-118 and 128-139 of the play. It is a great disappointment that so much of the quotation is illegible, for the text of the play at this point is in very bad shape. And it is in just the critical places that the potsherd becomes most impossible to read. Its antiquity, however, alone makes it noteworthy, as it seems to belong to the second century B. C. Professor Gilbert Murray has collated it in the third volume of the Oxford text of Euripides. The errors are most instructive for the pronunciation of Greek in Egypt at this time: *παράχαλκον* for *κατάχαλκον*; *χαλκότεδα* for *χαλκόμετα*; *πρόσπολος* for *πρόσφορος*; *ἄτε* for *ἄδε*; the meaningless *γεγονοτα* *γηγενεθλαν* for *γίγαντι* *γηγενέτα*.

The original *ἀλλόχρωι* *δπλασι*, wholly misunderstood, becomes *ἀλλωσχλοισι*; at the bottom of this error, as we can see, lies the confusion between *οχ* and *οω*. The one mark of line division that occurs coincides with the end of verse 111 as printed in our texts.

Lucian (Alex. 36) tells us that one of the most famous of the oracles of the charlatan Alexander of Abonoteichos was *Φοῖβος ἀεροσεκόμηι λοίμου νεφέλην ἀπερύκει*. This was sent far and wide during the time of a plague and was everywhere written up on the door-posts. But it was just the houses on which these words were written, he says, that suffered most. Concrete proof of the popularity of this oracle seems to have come to light in Antioch. Here a broken pedestal has been discovered⁵ on which may still be read—*φέλην ἀπερύκει*, and then, as prophylactic symbols, the seven Greek vowels *αηιουω*. It is highly probable that one of the many dupes of Alexander set up a statue of Apollo Alexikakos and had the oracle engraved on its pedestal.

A very important contribution to Greek literature comes from the neighborhood of Cyzicus in Asia Minor⁶. It is a slab of yellowish marble, broken off at the top, whose face is covered with brief maxims or proverbs, arranged in two columns. The editor of the inscription did not realize that he had here a collection of aphorisms quoted by Stobaeus as the compilation of one Sosiades. The identification was made by Buecheler.

Stobaeus and related Gnomologies preserve many more than the fifty-six that this broken marble contains. Even so, sixteen of these are not found in the MSS. This does not weaken the attribution of the list to Sosiades, in as much as the remaining forty are almost identical with the maxims preserved in Stobaeus in practically the same order. The inscription can not be given here because of its length. But some of its important readings may be noted.

Once more the reliability of the MSS is attested. The corrections to be made from the stone are few. Instead of *Ἀβρήτων κρύπτε* we should read *ἀπόβρητα κρύπτε*, with which agrees a Gnomology in Paris, having

³Académie des Inscriptions et Belles-Lettres. *Comptes Rendus* (1903), 62-66.

⁴Journal of Hellenic Studies 27 (1907), 62 ff. Compare Berliner Philologische Wochenschrift 27 (1907), 765-768; and the Preface to Volume 4 of Wachsmuth-Hense's Stobaeus.

⁵Athenische Mittheilungen 32 (1907), 241 ff.

⁶See THE CLASSICAL REVIEW 18 (1904), 2.

ἀπόβητον κρέπτε. The inscription, further, has *σσ* throughout, whereas the MSS of Stobaeus give *ττ*. The change to *σσ* should be made in future editions of Stobaeus. This is the statement of O. Hense, the most recent editor of this author.

The most interesting discrepancy between the inscription and the MSS tradition consists in the *χρῶ τῶι συμφέροντι* found in the former and the *τὸ συμφέρον θηρῶ* of the latter. Since these are undoubtedly the same proverb, we have an unusual opportunity to discover how a corruption may very early creep into a text that becomes the archetype on which the modern texts are based. The mistake here is undoubtedly due to oral transmission, with the words arranged *τῶι συμφέροντι χρῶ*. The error was made at a time when the iota of the dative was no longer sounded, when the vowels *ι* and *η*, as in Modern Greek, were pronounced alike, and the *χ* had become a mere aspirate. Then *τι χρῶ* most naturally became *θηρῶ* and the whole was read *τὸ συμφέρον θηρῶ*.

Into such a list of maxims errors could far less easily creep than into more elaborate writing. Yet making full allowance for that fact the general trustworthiness of our MSS ought to be constantly borne in mind. In this particular instance we have as a check one of the oldest of our preserved literary texts; for as such this inscription must be regarded. It dates from the beginning of the third century B. C. We know absolutely nothing about the time when Sosiades lived. The inscription is our only fact to go by. Possibly he made his collection at the end of the fourth century B. C. At this time Demetrius of Phalerum and others were making similar collections.

None of the documents previously mentioned can compare in literary interest with another discovered by the Danish excavators at Lindos in the island of Rhodes during the season of 1904⁷. By permission of the Turkish authorities it has since been removed to Copenhagen, where it can now be seen in the National Museum. The inscription is of astonishing size. If printed in lines of a length equal to the length of the lines on the stone (about 34 letters), it would occupy approximately ten pages of Teubner text. And this great document is not only the work of a known literary (?) figure, Timachidas of Rhodes, but contains references to the writings of twenty-three other authors, mostly historians, of whom nearly one-half are new names in the history of Greek literature.

This work of Timachidas is a chronicle of the historic gifts to the famous shrine of Athena at Lindos and a romantic narrative of the three Epiphanies of the goddess. Preceding the actual composition appears the state-decree which authorized Timachidas both to consult certain archives and to prepare the monument which has so recently come to light.

⁷Published with restorations and extended commentary by Ch. Blinkenberg in *Académie royale des Sciences et des Lettres de Danemark, Bulletin de l'Année 1912*, 317-437. For later bibliography see Wilamowitz in *Archäologische Anzeiger* (1913), 42-46. Holleaux in *Revue des Études Grecques* 26 (1913), 40-46; Ad. Reinach in *Revue Épigraphe*, Nouv. Ser. 1 (1913), 96-109.

In drawing up the list of benefactors and their gifts the author showed greater local patriotism than historical acumen. The mythical period is well represented with gifts from Cadmus—'a brazen bowl, inscribed in Phoenician letters, as is narrated by Polydorus in the fourth book of his History'; from Minos—'a silver drinking-cup, on which was inscribed, "Minos to Athena Polias and Zeus Polieus", as is told by Xenagoras in the first book of his History, by Gorgo in the first book of his History of Rhodes, by Gorgosthenes in his Letter, and by Hieroboulos in his Letter'; and from such well-known figures as Heracles, Telephus, Menelaus, Helen, and Teucer.

Among the historical benefactors, such as Hieron, Artaxerxes, and Alexander, the two most interesting are Phalaris, tyrant of Acragas, and Amasis, king of Egypt. Phalaris's present was 'a mixing-bowl, on one side of which was carved a battle of the Titans, and on the other Kronos taking his children from Rhea and devouring them; and on its lip was inscribed, "Daedalus gave me as a present to Cocalus", and on the pedestal, "Phalaris of Acragas to Lindian Athena", as Xenagoras tells in the first book of his History'. The Egyptian king's donation is the famous 'linen cuirass, whose every cord consisted of 360 strands, as is recorded by Herodotus, the Thurian, in the second book of his History, and by Polydorus in his fourth book; Hiero, in his History of Rhodes, Book I, says that with the cuirass Amasis dedicated also two gold statues; so likewise Aristion in Book I of his History, Aristonymus in his Annals, and Onomastus in Book I of his History; Xenagoras in Books I and IV of his History says that besides the cuirass and the two statues he dedicated ten cups, and that on the statues were inscribed two lines, one of which ran,

"The gift of Egypt's king, Amasis, famed afar",

and that the other was written in what the Egyptians call hieroglyphs. This fact is also found recorded in the Letter of Hieroboulos to the senate'.

These selections will give some idea of the lack of literary style in this part of the work as well as of the interesting character of the material. The author seems to have tried to make stylistic amends in the final portion of his work where the subject-matter gave him greater opportunity. But Timachidas was apparently an antiquarian rather than a literary artist. As the narrative of the first Epiphany shows, however, we can hardly concede him much genius even as an antiquarian. My readers can judge for themselves from the following translation. This first story has peculiar historical interest and I have given a translation of the whole except for a long list of authorities quoted at the end in just the same manner as in the dedications.

THE FIRST EPIPHANY

When Darius, king of Persia, sent forth his vast armaments to the enslaving of Hellas, this was the first island reached by his fleet. The descent of the Persians terrified the people of the land and they fled to all their strongholds. The largest number gathered in Lindos,

which was promptly besieged by the Persians. After some time the city's supply of water ran low. In their distress the people began to consider surrendering to their foes. At this crisis the goddess came and stood over the head of one of the rulers of the city as he lay asleep and exhorted him to be of good cheer, as she would beg from her father the water they needed so urgently. Then he that had seen the vision told his fellow-citizens the behest of Athena. They made examination of their supply and found only enough water on hand to last them five days. Accordingly, they asked the Persians to grant them a truce for this length of time, declaring that Athena had sent to her father for aid and that, if it did not appear by the appointed time, they would surrender their city. When Datis, the admiral of Darius, was told of this request, he laughed heartily; but when, on the following day, a great darkness gathered about the acropolis and a heavy shower of rain descended into its midst, the besieged unexpectedly found themselves possessed of an abundance of water, while it was now the Persian host that began to feel the want of it. Then great fear fell upon the Persian commander at the manifestation of the goddess. He took off his robe, his twisted collar, and his armlets, the ornaments of his person, and sent them as offerings to the goddess, adding also his tiara, his sword and even his carriage. All these gifts were formerly safely preserved, but they were burnt up together with most of the other offerings in the fire that destroyed the temple in the year when Eucles, son of Astyanaktidas, was priest of Helios. Datis now withdrew from the siege and friendly relations were established with the people whom he had besieged, of whom he said, "These men are in the protection of the gods".

From these excerpts it will be clear that, while possessing little or no literary merit in itself, this product of Hellenistic research is of considerable value for the history of later Greek literature. Not only does it definitely date Timachidas and help towards a nearer dating of several other historians, but also something of the nature of the lost works of the men who are quoted can be guessed from the facts for which they are the authorities. For instance, it may safely be deduced that Xenagoras belongs to the same imaginative and romantic school of history as Plutarch's notorious authority, Phanias of Lesbos. In short, it is a thoroughly Hellenistic document, filled with interest for all students of Greek literature, language, mythology, religion, history, art or almost any branch of philology. It is unfortunate that the text has not yet appeared in accessible form.

In conclusion may be mentioned an epigram of Aristides⁸, the rhetorician of the second century A. D., and two epigrams of the Athenian poet Antiphon of the same century⁹. These are not quotations, but, in the one case, an addition to the known works of Aristides, in the other the only works that have come down to us. Antiphon is known as a poet and actor of New Comedy. Until these epigrams were discovered recently, he was a mere name. Now, thanks to Wilhelm, he becomes something of a literary figure.

HARVARD UNIVERSITY.

KENDALL K. SMITH.

⁸Athenische Mittheilungen 39 (1904), 354-339.

⁹Jahreshefte des Oesterreichischen Archäologischen Instituts in Wien 3 (1900), 93-98.

REVIEWS

The *Acharnians* of Aristophanes. Edited, from the MSS and other original Sources, by Richard Thomas Elliott. Oxford: at the Clarendon Press (1914). Pp. xliii + 241. \$4.75.

Pending the completion and publication of Professor J. W. White's complete edition of the scholia and text of Aristophanes, Greek scholars have good reason to welcome a critical edition of even one play in which the editor offers a text established by his first-hand collation of all the MSS and other sources available.

In the Introduction Mr. Elliott examines the relation and value of 14 MSS of the *Acharnians*, which he designates in accordance with the nomenclature adopted by Professor White (*The Manuscripts of Aristophanes*, *Classical Philology* 1.1-20), and states in detail his reasons for agreement with or dissent from other students of the MSS. In addition he makes careful use, for lines 593-975, of the fragments in the *Hermupolis papyrus*, which he reprints (*Excursus II*). The additional evidence obtained from this source shows, he claims, no decided agreement of any one of the MSS with the papyrus, though the coincidences with R (which he attributes to the tenth rather than to the eleventh century) are the most frequent.

The editor points out (Introduction, xliii) that "this is the only edition of a play of Aristophanes in which an editor has made verbatim collations of so many manuscripts". He adds: "Of the *Acharnians* no previous editor has made a full collation of even one manuscript from the original".

Mr. Elliott lays much stress also on the value of the citations of Athenaeus which, in so far as we have them, carry back the Aristophanes tradition some eight centuries further than the oldest extant MS of the *Acharnians*. The nature, amount, and worth of these citations the editor details in *Excursus I* (pages 181-201); Athenaeus's Text of Aristophanes. Incidentally he here discusses the relative value of quotations from and references to the text in other writers, Suidas, Didymus, etc.

Although he has carefully sifted the scholia he has been able to gain less from this source, as "no satisfactory edition of the scholia of this play¹ has hitherto been published".

There is appended a long excursus (207-241) on The Greek Dialects in Aristophanes. This part is of general interest. In it the editor discusses the Megarian, Boeotian, Laconian, and Ionic matter in Aristophanes, going beyond the limit of his own play, especially in the case of the Laconian dialect. His judgment in regard to some forms differs from that of other scholars, but, in the absence of monumental collections from the other dialects comparable to H. W. Smyth's *Greek Dialects* (Ionic), the questions which arise are perplexing. Mr. Elliott faces the problems frankly—the con-

¹Professor J. W. White has thus far edited and published the scholia for the *Aves* only.

tribution of inscriptions; the possible ignorance and the probable nonchalance of Aristophanes in the introduction of dialectic matter; the still undigested MS tradition; the variant orthography, etc. He draws several conclusions. The first he states as follows (page 222):

Aristophanes represented the Megarian dialect correctly as a rule, but has been guilty of not a few incorrect forms, chiefly for metrical purposes, but partly apparently through ignorance When he had to choose between a Megarian form and a joke, he chose the latter.

(2) His treatment of the Boeotian dialect, Mr. Elliott thinks (231), "is decidedly less accurate than his treatment of the Megarian". (3) Judging mainly from the *Lysistrata*, Mr. Elliott concludes (240) that "Aristophanes was more careful in regard to the Laconian dialect than to the Megarian, and much more than to the Boeotian in the *Acharnians*".

A comparison of the readings in the editions of Dindorf (1847) and of Starkie (1909) with those offered by Mr. Elliott in the long Megarian scene (*Ach.* 729-835) may serve to illustrate the textual betterment or change. Aside from some more or less obvious changes in punctuation, accent, speakers, etc., there are for these lines in Mr. Elliott's text 20 divergences from Dindorf's. Of these changes, however, 15 are identical with those already made or accepted by Starkie. But Starkie has 18 other divergences where Elliott's text reverts to that of Dindorf. In addition, it may be observed, more than half of Elliott's changes from Dindorf's text, in the lines in question, have to do with the supposed Megarian words, and, therefore, if these 100 odd lines represent roughly his conclusions for the whole text, we find that the editor's searching scrutiny of the textual evidence results, for him, in a tendency to revert largely to the long established text.

The proof reading is accurate.

Supplementing the Introduction, where he states his general conclusions and the method of his selection among the readings given in the (Latin) critical footnotes, Mr. Elliott appends copious notes in English at the end of the text (126-180).

To dissent off-hand from Mr. Elliott's selections of readings must presuppose at least an equal knowledge of the elements contributory to establishing a sound text of Aristophanes, and specialists differ as to the precedence to be accorded to certain MSS. But, in any case, Greek scholars must be grateful to the editor for his unsparing labor in obtaining and reviewing his data. In metrical matters, as is perhaps natural, he is somewhat impatient of "hypothesis" as against MS authority. Thus, in *Ach.* 47, he retains (with Starkie) in a trimeter the tabooed combination $\sim \sim \sim \sim$ (but see J. W. White: *The Verse of Greek Comedy*, 49). No one, however, can charge him with a tendency to suppress any of the steps by which he arrives at a given conclusion, and it would be ungracious to complain of his occasional naivete in assuming that certain philological and

epigraphical phenomena, long since recognized, may be novel to readers otherwise competent to profit by his thoroughgoing and admirable analysis of perplexing and conflicting data.

BROWN UNIVERSITY.

FRANCIS G. ALLINSON.

Caesar: *Gallie War*, Books I and II. Edited, with Notes, Summary of Forms and Syntax, Prose Composition, and Vocabulary, by Ernst Riess and Arthur L. Janes. Combined with Janes's *Sight Reading*. New York: American Book Company (1914). Pages 305 + 238 + 56. 12 maps, 50 illustrations. \$1.20.

By combining Books I and II of the *Gallie War* with Janes's *Sight Reading*, already published, this volume aims to meet the special requirements of the New York State Department of Education, and, by adding composition and grammatical material, to furnish a complete text-book for second year Latin. The book has nearly double the usual quantitative requirement of text for this year, which is the equivalent of the first four books of the *Gallie War*, about 80 full pages. We find here the 48 full pages of Books I and II, 52 pages of selections from Books III-VII, 29 from the *Civil War*, and 27 from *Nepos*; there is, therefore, abundant opportunity for the exercise of individual preference. The Grammatical Summary includes 33 pages of forms and 31 of syntax, to which is added a list of words in Books I and II that occur over five times in Caesar, listed under the chapter where they first occur. The Composition Exercises are based on B. G. I-II and give a connected narrative of the campaigns, but there is no reference to special chapters, and constructions are taken up systematically. The sentences for translation, all of which are recommended for oral rather than for written work, are quite short, and for the most part admirably suited to their purpose. The selections for sight reading have been judiciously made and carefully annotated. Besides the two Vocabularies there is a page and a half discussion of word formation, and a 16 page index of Proper Names to cover the sight reading.

In the Preface the editors say that, in annotating the two books of the *Gallie War*, they "have regarded their practical experience in the classroom as their safest guide", and not only these notes, but also the statements in the Grammatical Summary show many indications of the work of experienced teachers, who have not hesitated to think things out for themselves. In spite of these excellences, however, the book is badly marred by many careless or inaccurate statements. The reviewer has noted over one hundred passages in the notes on the first two books and in the Grammatical Summary which, in his opinion, will require some change when the book is revised. Only a few of these can here be given.

It is said in the Introduction (page 24) that the *pilum* "could be fetched back, in case of a miss, by means of a leather strap fastened to its end". This statement appears to have no adequate authority, and the method

described seems extremely impracticable. It is possible that the *amentum* is referred to, which was a short strap, used only for throwing.

Notes, 1. 1¹.—"tres: numerals commonly precede their nouns". In B. G. 1-6, 63 cardinals precede their nouns, 96 follow.

1. 28.—"*cum <omnibus> copiis*: in military expressions, accompaniment is commonly expressed by the ablative without a preposition". This is really inexcusable, for careful statements in regard to the usage have long been available. *cum* is always found with verbs of *contention*, with definite numbers, and when no adjective is used with the ablative noun. In B. G. 1-6 there are 68 military expressions of accompaniment that have *cum* and six that do not. In all six the noun is *copiis*; in four of the six *copiis* refers to the same persons as the subject, thus making impossible the literal notion of accompaniment. All such cases where *cum* is omitted are classified by Gildersleeve-Lodge as ablatives of manner. In Nepos the count gives 80 instances with *cum* and none without.

1. 117.—"*iubeo* is followed by an infinitive in indirect discourse". This is surely confusing.

1. 187.—"*vastari*: complementary to *defuerint*. Notice the tense. Since in English *ought*, *must* show no difference between past and present tense, past action must be expressed by the complementary infinitive: *he ought to come, he ought to have come*". The reference to *must* is gratuitous, and for its ordinary meaning of *obligation* is incorrect. The past tense of *must go* is *had to go*, not *must have gone*, which means something very different.

1. 792.—"Distinguish *persuadeo* = *persuade*, make plausible, with *ut* clause, from *persuadeo* = *convince* with accusative and infinitive". 'Persuade' belongs with both uses of *persuadeo*; 'make plausible' belongs with the second use, not with the first.

1. 799.—"*cum . . . videbatur*: the subjunctive should have been used. But the indicative emphasizes the *fact* and thus stimulates the soldiers to do as well". The Latin quotation is from Caesar's speech to his army just before the battle with Ariovistus. It takes a peculiar twist of imagination to picture Caesar, the historian, as retaining, for the purpose of stimulating his soldiers, the indicative which he used in his speech to them six years before. As to the emphasis on the fact, in regard to which the editors agree with most commentators, why should Caesar, the historian, wish to emphasize to his readers, as a fact, this particular statement about the merits of Marius's army, instead of reporting it as part of what he once said to his soldiers? Is not the original indicative retained here, as frequently with *dum*, meaning *while*, in order to keep the distinctive meaning which its use with *cum* has in direct discourse?

2. 2.—"Caesar never uses the first person singular in speaking of himself". *never* is a big word. Witness

¹In references to the Notes the second figure gives the line of the book.

here *dixeram*, 2. 24. 1; *commemoravi*, 4. 16. 2, 4. 17. 1; *demonstraveram*, 4. 27. 2.

2. 9.—"*Germanos versari*". This and similar object infinitives elsewhere are called *complementary*, although in Grammatical Summary 163. 2 that term is limited to infinitives without subject accusative.

2. 81.—"With the impersonal verb *interest* . . . the degree of interest is expressed by an ablative of degree of difference". The only trouble with this statement is that the ablative case seems to be one of the few ways *not* used for this purpose, the permissible constructions being the genitive, the accusative, or an adverb.

Grammatical Summary, 98. 2 (Ablative of Place).—"No preposition is used with ablatives of *locus* and *pars*, when modified by an adjective; or with any noun when modified by *totus*". As a matter of fact, the preposition is quite common with all these combinations.

100. 1.—"Before a word beginning with *h* or a vowel, *ab* and *ex* are used; elsewhere *a* and *e* are generally found". *Ex* is far commoner than *e* before consonants.

107. b.—"*Nostrum* and *vestrum* <are used> only as partitives". In the four Catiline orations there are two instances (1. 1; 1. 2) of the partitive use of these words and six instances of the possessive, with *omnium*. Compare also *maiores vostrum*, Sallust Catilina 33.

108. 2.—The following sentence is used to illustrate the indirect reflexive: "*Si se invito transisse conabantur, prohibere poterat*". This sentence has been changed from the original just enough to spoil it (for that original, compare B. G. 1. 8. 2 *Castella communit, quo facilius, si se invito transire conarentur, prohibere possit*). The indirect reflexive is regularly limited to indirect clauses (part of the thought of the main subject), such as this was in Caesar, but is not in the sentence used here.

127. c.—The following sentence is used to illustrate *dum*, meaning *until*, with the indicative: "*expectavit dum milites convenerunt*, 'he waited till the soldiers collected'". *Exspecto dum*, from the very meaning of the verb, always denotes anticipation, and so is always used with the subjunctive in classical prose.

134.—"Concessive clauses introduced by *quamquam* and (in Caesar) by *etsi*, *tametsi* take the indicative". What this may have been intended to mean is that Caesar does not use *quamquam*. What it seems to indicate is that other authors do not use *etsi* and *tametsi*.

Page 279.—"*Ubi homo veniet?* When will the man come?" Interrogative *ubi* never means *when*.

P. 284.—Sentence 17 requires the present subjunctive in a result clause after a past tense. Neither in the Grammatical Summary, however, nor elsewhere, is anything said of the possibility of such a sequence.

P. 299, Sentence 9.—"Until they have been driven from the woods, no attack will be made upon them". The references here would require *dum*, but good Latin would require *priusquam*.

P. 305. Two sentences here require *dixit ut*, and one, *dixit ne*. These combinations can be found, if one looks far enough, but it seems unnecessary, and perhaps a bit dangerous to suggest them to a student of Latin in his second year.

PHILLIPS ACADEMY,
Andover, Mass.

B. M. ALLEN.

A MODERN EPISTOLARY PAST

Ways of thought and of expression, however peculiar, are not confined to one place or to a single period of time, as we are constantly seeing; but the following parallel to a certain Roman tense usage seems to me rather rare in this twentieth century, and so to be worth recording.

A boy of five, one rainy day when he could not play out-of-doors, was seized with a desire to write to his favorite uncle, and so informed his mother. She consented thereto, and asked him what he wished to say in his letter. He didn't know. She said, "What have you been doing to-day?" He said, "I had some popcorn". She said, "Then tell him that. And how will you say it?" The boy began, "I had some popcorn yesterday". But his mother interrupted, "Not yesterday, but to-day. What made you say yesterday?" And the answer was, "*It will be yesterday when uncle reads it*"

Explanations followed, and the toilsomely printed letter arrived with the statement, "I had some popcorn to-day". But the incident, though concerned merely with the adverb, illuminates the Epistolary Past of the Romans, and is respectfully recommended to those teachers who, under the New Requirements in Latin, read some of Cicero's delightful Letters as a partial substitute for, or supplement to, the hereditary list of Orations.

UNIVERSITY OF PENNSYLVANIA.

ROLAND G. KENT.

LATIN CLUB AT SUMMER SESSION, 1915

As an outgrowth of lively interest in Latin at the past Summer Session of Columbia University a Club was formed by the women students resident there in Furnald Hall, to consider ways and means of arousing interest among pupils of Latin in the Secondary Schools. At the weekly meetings there were discussions of Latin Clubs in High Schools, Latin Periodicals published by Students, and Latin Plays and Songs. The Appleton Latin games and original Latin versions of popular English games were played by the members of the Club, and the real fun and value of such means were clearly proven. The Club also visited the unusual collection of models and antiques at Hunter College.

The last meeting of the Club took the form of a reception to the entire body of Latin Students at the Summer Session. The programme included an address in Latin by Professor Knapp, an address by Professor McCrea, a Latin hymn sung by an accomplished contralto, the musical rendering of the opening lines of

Vergil's Aeneid by a chorus, and attractive Greek dances by members of a class in Physical Education.

BRITA L. HORNER, President.

THE CLASSICAL ASSOCIATION OF NORTHERN CALIFORNIA

The Classical Association of Northern California held its annual meeting at the University of California, Berkeley, on July 8. The event was one of the most important on the programme of the High School Teachers' Association of California. Dr. H. C. Nutting, of the University of California, presided. There were present one hundred and ten enthusiastic and discriminating men and women, keenly alive to the fact that a man is a man before he is a mechanic, a farmer, or whatever you will in trade or profession. Mr. Noel Garrison set forth this gospel in clear and convincing speech in his paper on The Cultural and Vocational in the High School Programme. Mr. F. W. Thomas suggested the postponement of the reading of Caesar until the fourth half-year. This was supported warmly by Dr. Deutsch, of the University of California. Miss Anna S. Cox, of San José, charmed her audience with a paper on April Among the Greek Mountains.

Mr. Cleghorn, of San Francisco, appealed to the teachers to realize their responsibility in the work of awakening the community in which they live to an appreciation of the Golden Bough of knowledge, and to an endeavor to open by this magic wand eyes blinded by a too near vision of the big dollar.

Dr. Nutting suggested the affiliation of the three Classical Associations of the Pacific States—The Classical Association of Northern California, The Classical Association of the Pacific Northwest, and The Classical Association of Southern California. The members present approved the suggestion, and a Committee was elected, with Dr. Nutting as Chairman, to take the steps necessary to promote discussion with the different organizations relative to this movement.

The following are the officers for 1915-1916: President, J. H. Humphries, Palo Alto; Vice-President, Miss Anna Cox, San José; Secretary-Treasurer, Miss Mary Byrd Claves, Berkeley; executive committee: F. W. Thomas, Sacramento, and Noel Garrison, Stockton.

MARY BYRD CLAVES,
Secretary-Treasurer.

THE LATIN LEAGUE OF WISCONSIN COLLEGES

The third annual contest of the Latin League of Wisconsin Colleges was held April 30, 1915, at the University of Wisconsin¹. The examination questions were set by the Latin Department of the University of Michigan. There were twenty candidates. The awards were made as follows: Henry Achley (Carroll), The Louis G. Kirchner Prize of \$250 and The Gold Medal; John G. Frayne (Ripon), The Silver Medal;

¹See THE CLASSICAL WEEKLY 7. 14; 8. 46-47.

Dotha Bamford (Beloit), The Bronze Medal; Lorna Dietz (Downer), First Honorable Mention; Mildred Silver (Lawrence), Second Honorable Mention; Ripon College Team, The Trophy Cup.

LAWRENCE COLLEGE,
Appleton, Wis.

E. D. WRIGHT, *Secretary*.

THE PHILADELPHIA SOCIETY FOR THE PROMOTION OF LIBERAL STUDIES

The fifth meeting of The Philadelphia Society for the Promotion of Liberal Studies was held on Friday evening, October 29, at the Orpheus Club Rooms. The subject of discussion was The Value of a Liberal Education to the Business Man.

Mr. William J. Serrill, of the United Gas Improvement Company, made a strong plea for cultural training for the engineer; he declared, however, that what he said with respect to the engineer could be said as well of any business man. Weakness in English and lack of culture he had found to be the two glaring defects in the equipment of the graduates of engineering courses, due probably to the great number of foreign-born in the profession and the lack of a cultural background. The testimony of many prominent engineers, he added, might be adduced to show that cultural studies, among them the Classics, play a vital part in the equipment of the successful engineer.

Mr. J. Marshall Scull, of the John Winston Company, discussed the value of a liberal education from the publisher's viewpoint, and declared that man needs the liberal arts, to gain his living, to win his pleasure, and to develop his soul and character. Mr. T. B. Stork, in personal reminiscences of the Horace Club, a little group of professional and business men organized nearly half a century ago to read the poems of Horace, brought out delightfully the 'use' of the Odes, when things utilitarian have found their mortal end.

JESSE E. ALLEN, *Secretary*.

THE CLASSICAL ASSOCIATION OF NEW YORK STATE FIRST ANNUAL CONVENTION

The First Annual Convention of The Classical Association of New York State will be held in Rochester, November 23-24.

On Tuesday morning, from 9-12.15, the session will be held in Catharine Strong Hall, University of Rochester, with the following programme: *Salutatio* (Latine) Charles Hoeing; *Responsiones* (Latine), by Messrs. Chickering, Lodge and John I. Bennett; Demonstration Class in the Direct Method, Miss T. E. Wye, followed by a discussion of the method, by Messrs. A. T. Otis, and D. W. Terry; reports of president and appointment of Committees; paper, The Value of One Year of Greek, Miss A. P. MacVay; paper, Progress of the Agora, Miss C. A. Whipple.

On Tuesday afternoon, at 2, in the Assembly Hall, East High School, there will be an exhibition of motion pictures, giving scenes from the life of Julius Caesar, with lecture by Mr. E. M. Wright, followed at 4 o'clock by a joint session, in the Central Church Auditorium, of the Classical, English and Commercial Sections of the New York State Teachers' Association. At this Mr. A. S. Perkins, of the Dorchester High School, Boston, will read a paper on Latin in its Relation to English as a Vocational Subject in Commercial Education. The paper will be discussed by Mr. R. E. Davey, Miss A. Dunster, and Mr. C. J. Terrill.

At 8.15 Tuesday evening, and again at 2.15 on Wednesday afternoon the *Alcestis* of Euripides, in an English version, will be presented by members of the Roman State in the East High School, Rochester.

On Wednesday morning there will be inspection, under student guides, of the classical equipment of the East High School. At a session in Catharine Strong Hall, University of Rochester, there will be a Demonstration Class, The First Day in the Latin Class, by Dr. M. D. Gray, followed by discussion of the demonstration; a Demonstration Class, The Dramatic Element in Caesar, Professor P. O. Place; an illustrated paper, The Roman Theater, Professor Charles Knapp; and an address to classical teachers, by Mr. Taft, on The Position of the Classics in American Life.

CLASSICAL CONFERENCE AT PHILADELPHIA, NOVEMBER 27

A Round Table Conference on Ancient Languages, in connection with the annual meeting of the Association of Colleges and Preparatory Schools for the Middle States and Maryland, will be held at the Drexel Institute, Chestnut and 33d Streets, Philadelphia, on Saturday, November 27, at 10 o'clock. All friends of the Classics are cordially invited to attend, and to take active part in the Conference.

Professor Charles Knapp, of Barnard College, will speak on The Campaign, Professor N. P. Vlachos, of Temple University, Philadelphia, on Latin and Greek at the Dutch Gymnasia, and Professor D. M. Robinson, of The Johns Hopkins University, on Ready Applications of Archaeology to School Teaching.

The subject for general consideration will be Correlation. Miss Jessie E. Allen, of the Girls High School, Philadelphia, will lead the discussion. It is hoped that many will be present, prepared to take part in the general discussion of this topic, by reporting their opinions, their observations and their practice in regard to the correlation of classical instruction with the study of English words, oral and written English composition, literary exegesis and criticism, modern foreign language instruction, history and other studies.

UNION COLLEGE,
Schenectady, N. Y.

JOHN IRA BENNETT, *Chairman*.

THE NEW YORK LATIN CLUB, SPECIAL MEETING, DECEMBER 4

A special meeting of The New York Latin Club is to be held on Saturday, December 4. The available information is that the meeting will be held in the Washington Irving High School, at 10 o'clock. Dr. Mason D. Gray, of the East High School, Rochester, is to speak on Problems of First Year Latin.

AN ADVERTISER'S USE OF A HERODOTEAN STORY

All readers of THE CLASSICAL WEEKLY will recall the story told by Herodotus 5.35 concerning the message sent by Histiaeus to Miletus:

"He shaved the head of the most faithful of his slaves and tattooed it. As soon as the hair was grown again, he sent the slave to Miletus, with these orders only, to bid Aristagoras to shave his head. The tattooed marks directed the revolt."

According to Tit-Bits a travelling salesman has used this story to advertise a hair-restorer! A messenger in the Transvaal, after a message had been tattooed on his shaven poll, applied the hair-restorer successfully. Though he was stopped three times and searched, as he carried the message, nothing was found. At the end of his journey he exhibited his head once more shaven, to the general!

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All persons within the territory of the Association who are interested in the language, the literature, the life and the art of ancient Greece and ancient Rome, whether actually engaged in teaching the Classics or not, are eligible to membership in the Association. Application for membership may be made to the Secretary-Treasurer, Charles Knapp, Barnard College, New York. The annual dues (which cover also the subscription to THE CLASSICAL WEEKLY) are two dollars. Within the territory covered by the Association (New York, New Jersey, Pennsylvania, Delaware, Maryland, District of Columbia) subscription is possible to individuals only through membership in The Classical Association of the Atlantic States. To institutions in this territory the subscription price is one dollar per year. Outside the territory of the Association the subscription price of THE CLASSICAL WEEKLY is one dollar per year. If affidavit to bill for subscription is required, the fee must be paid by the subscriber. Subscribers in Canada or other foreign countries must send 30 cents extra for postage.

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Single copies 10 cents. Extra numbers, 10 cents each; \$1.00 per dozen.

Printed by W. F. Humphrey, 300 Pulteney St., Geneva, N. Y.

THE CLASSICAL ASSOCIATION OF THE ATLANTIC STATES

Organized in November, 1906

Membership April 30, 1915—704

Dues \$2.00 per annum
(The year runs from May 1 to April 30)

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